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Missionary Holidays.

BY A CONTRIBUTOR.

DO MISSIONARIES have vacations and holidays just like other people? I never knew that. Do I give money that missionaries may go up into the mountains to see sights and have good times—I who have never had a mountain trip?"

The friend to whom this was spoken laughed and replied, "You remind me of the lady in Boston who said she wouldn't give any more to missions because missionaries lived in houses like other people. I'm sure I don't know where or how she expected them to live, but she evidently thought that because they had given up home and friends, home associations and home careers, home ambitions and home comforts, that they might as well give up *a home* in any land and everything the people count as necessities. I heard a returned missionary telling of her *home* in the mission field as the only home she ever expected to have and that she loved it and cared for it as we do our homes here. After all why do we need to expect our missionaries to be so unlike ourselves? They are from among us chosen and sent out to a great work that they feel called to do, and that they love, and nearly always want to return to."

"Let us have more of these holidays. That is new to me and I really would like to know."

Missionaries in every field are granted from four to six weeks holiday every year. The ordained missionary has four weeks and the single lady missionary six weeks. I knew a physician who said that a Christian had no more right to transgress physical laws of health than he had to swear. When Christ was laboring so hard that it was said he had not time to eat bread He turned to His disciples and said to them privately, "Come aside and rest awhile." Missionaries also have their limitations and it is the part of wisdom that they "come aside and rest awhile." You may be surprised and grieved at the missionaries who take holidays as though it was a criminal offense. But we are right in insisting that our missionaries are kept in good fighting condition. They carry a spiritual burden of their own and their converts' souls. They carry a burden of caring for the bodies of those in their schools, also the burden of the education of their people, and they carry far too much of the financial burden. It is a work that

* IN CHARGE OF MISS [illegible]
(Most of these are famine children.)

never ceases. The missionary cannot close his school-room, or his office, or his shop and find rest and reservation out of hours. He has no "out of hours." Twenty-four hours of the day his work goes on. A bank manager, the superintendent of a government office, the manager of a mill or an engineer, may drop out but his place can be supplied even in a few hours. But missionaries are not picked up on the street, nor will a three line advertisement bring one in. Now don't you think that after a busy, toilsome year a holiday is a necessity?

"But missionaries have furloughs too, do they not?"

Yes, to be sure. Just because they are missionaries are they to be exiles? Are the parents and home friends not to see the missionary son and daughter again? How many times when inquiring for a missionary do kind friends ask, "And how long is it before he is coming home on furlough?" "Can we possibly wait as long as that?"

We cannot discuss the length of time the missionary should be in service, nor the length of his furlough. This differs with different societies and depends on the climates of the country where the mission is located. Our own church gives seven years for the first term and eight years for subsequent terms of service. Each furlough is about eighteen months, or two hot seasons out of India, Egypt or the Sudan.

We must all admit that the first object of a furlough is to prepare the missionary for better work. This is done by giving him a chance for rest and recreation, for study, for intercourse with spiritual-minded Christians, and for working to secure, by speaking and writing and by meeting the people of the church, the interest and prayers of all Christians for the work in which he is engaged. Our missionaries are people with two countries, two homes and a double obligation —one to those to whom he is sent and the other to those who send him.

They also need a "filling up" as we might call it. They need to again get in touch with the home church and her problems. Their life is one that is constantly giving out to others and with little or no opportunity of taking in. Not likely do they find deceit and immorality, the stupidity and superstition, of heathenism very conducive to a high type of spiritual life. So they need the Christian fellowship of their home friends and the home churches.

We never find them idle when on furlough. Sometimes they tell us they want to go back to their mission fields to get rested. We find them in our conventions and in our churches. Every church would be the better to secure a returned missionary whose life has been filled with incidents pathetic, amusing, adventurous and inspiring, and let him tell it to the people.

"I see this subject is for discussion at our December meeting, and I hope others will get the information I have, for others need it."

Quite true. We are too ready to con demn things that we don't know about, and I hope it won't be long until our society has a real, live missionary, who is on furlough, come to us and tell us of all her own joys and sorrows in her work, and I hope we will make it worth her while and not consider it a cheap affair to count pennies with her when we give her the traveling expenses. X

The Bible In India.

By Miss Kate Hill, Lyallpur, India.

THE BIBLE is indeed the best of missionaries. In all the history of the Christian church no mission has achieved permanent success which has not given the Bible to the people in their own vernacular; and no mission has ever failed which has put the Bible into the people's hands in their own mother's tongue."

The version of Scripture used by our mission in the Punjab is the Urdu or Hindustan. It is printed both in the Roman and Persian character. The Annual Report of the North India Bible Society gives us some interesting facts.

Henry Martyn's translation of the New Testament in Urdu was printed in 1814. The first translation of the Bible in Hindu was published in 1834. The North India Bible Society was organized in 1845. In the mutiny in 1857 the entire stock of Scripture in North India was destroyed and a new beginning had to be made. Colportage was begun in 1863 and re-organized in 1879. Revised versions of the Bible in Hindi and Urdu, still in use, were published in 1868 and 1869.

A new revised version of the Urdu New Testament has recently been sent out on trial subject to further revision before its final publication. Bibles great and Bibles small, with references and without, may be bought. The Gospels and Epistles may be bought separately at a very small price. Many non-Christian homes contain the Bible, and many times zenana missionaries have been surprised to be shown the Bible, as the "book the father of ——— reads." The Religious Tract Society also print text cards in beautiful and attractive colors. These are also found on the walls of Hindu and Mohammedans homes. "My word shall not return unto you void."

In the Census Report of 1901 of the Punjab we glean the following facts about education in the Punjab showing the great need of education among India women.

Girl's School, Lyallpur, India, on our first birthday.

In the British District the most highly educated community, is that of the Parsis, three-fourths of whom are literate. Among Christians less than half are literate. In the Native States only one in 37 are literate, and the most highly educated are the Christians and Parsis, but both communities are small.

In every 10,000 of the population there are only fifteen females who can read and write; or, to take the female population

alone, there are in every 10,000 less than 34 who can read or write. In 1881 there were only nine in 10,000. Out of 42,432 literate females 7,831 are Christians. Many of these know English, but few literate non-Christian women know that language.

Medical Missions.

Papers read at the Conference on Medical Missions, Annual Convention, W. G. M. S., Bloomington, Ind. May 10–13, 1904.

Medicine an Open Door.

By Mrs. R. A. Elliott.

EXPERIENCE is proving the value and importance of Medical Missions as an open doorway for evangelistic work. Through their agencies more readily than any other is the opportunity opened for presenting Christ to those who know Him not. This fact is being recognized more and more every year and the result is that many more medical missionaries—both physicians and trained nurses—are being sent to our foreign fields.

These laborers, as they go forth, have the *inspiration of the great Master Physician*, who was the first medical missionary, and who by His example has for all time glorified and made divine the art of healing. Christ recognized the healing of the body as an open door way to the soul. As He gave *physical* eyesight to the blind man who, because of his restored sight, was enabled to see through his *spiritual* sight Christ as his Saviour, so in every case we find Christ first healed the body if diseased, and thus prepared the way for the greater blessing he was about to bestow, the restoring of the soul.

When Christ commissioned the Twelve Apostles, He first gave them power to cure diseases and then sent them forth "to preach the Kingdom of God" and "to heal the sick." When the seventy disciples were sent forth His instruction to them were, "Heal the sick and say unto them, The Kingdom of God is come nigh unto you."

And again this thought is emphasized in the closing words of the Great Commission as recorded by Mark. After the command, "Go ye into all the world and preach the gospel to every creature" the closing blessing promised to those who obey is, "They shall lav hands on the sick and they shall recover." So healing was one of the *precious gifts* Christ bestowed upon His disciples, and as it was essential at that time so is it essential at the present, for the mission of the Church is the *same to-day as it was then.*

Not long ago a friendly Hindu in reply to the question, "Which of all our methods of Christian missionary work do you fear most?" said: "We do not fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not fear your preaching; we need not listen. But we *do* fear your women and your doctors; for your women are winning our *homes*, and your doctors are winning our *hearts*, and when homes and hearts are won what is left us?"

There is no tie that binds human hearts more closely together than physical pain and suffering. We find this true among the rich and the poor, the high caste Brahman and the illiterate native of the Sudan. Whether it is in the palace or the most humble abode, if it is known one lies within ill and suffering, hearts are moved with sympathy and desire to help. To enter a home thus darkened by the shadow of grief and carry the comfort of Christian sympathy is well; but if, as is the case with a physician, one is able and permitted through medicine to

bring relief and restore health, it is better. All hearts are touched. Then follows in return the gratitude, not only of the one healed but also of his friends, and thus these hearts are bound together by a double cord.

Medical missions can therefore be planted where no other branch of evangelist work is possible, being founded on this need, which is universal and felt by all; for every human being is sometimes ill and often anxious for the well-fare of loved ones. So many hearts and homes are *first* opened to the medical worker that otherwise would remain closed, and homes thus opened are not closed to further influence of the Gospel, (which may be presented by the tactful physician or an accompanying evangelist.) Thus many suffering ones are pointed to the Great Physician, and through the quiet working of the Spirit, the seed dropped into hearts thus prepared many souls are brought to a saving knowledge of their Redeemer.

The testimony of one who spent many years in this work is: "As a breaker-down of prejudice medicine has been so successful that this office has come to be considered one of the main objects of medical work."

Medical work carried on through hospitals and dispensaries serves as the same *barrier-breaker*. Many come to be treated or receive medicine for bodily ills who would not attend a purely religious meeting. But the custom of our workers is that all who come must first tarry in the waiting-room and there hear the Gospel message before they are admitted to the office of the physician, who very often questions them upon the message heard before their physical ills are inquired for. Thus many *hear* and *listen* to the Gospel, and many hearts are reached by the message thus received and the door is *pushed wider open*, as they in turn carry the light to friends and it may be even to other villages whence they have come.

The manner in which our lady missionaries are carried over the mountains.

Again by the work of our noble women physicians the light of the Gospel has penetrated to some of the darkest and most closely guarded corners of heathendom. The doors of the homes of the high caste, both in India and Egypt, where women would never be permitted to see a man, have swung open to our women physicians, who are welcomed cordially, and our secluded sisters have a glimpse of the glorious dawn.

It is almost marvellous what power

even the carrying of a few simple remedies will have. I heard our beloved Dr. Sophie Johnston testify to this fact, in relating her early experiences as she went about with a little basket on her arm containing a few simple medicines, even before she came to this country and studied the profession.

Medical missionaries are one of the most efficient means of destroying the prestige of the so called medicine men and witch doctors so intimately connected with religious superstition, especially among the lower types of mankind. This is shown in our new mission field, the Sudan, for in a recent letter from Rev. Carson he says: "Dr. McLaughlin's medical work besides greatly benefiting the people opens up their hearts towards us and the Gospel and enables us to become acquainted with them in a manner not otherwise possible."

So among all classes of people the touch of medical skill has a great influence in reaching their hearts, in breaking down superstition, and thus opening the door for the fuller entrance of the Word and the Gospel of Light.

Pittsburg, Pa.

The Medical Missionary as an Evangelist.

BY ALMA C. MCCONNELLEE.

DR. Jacob Chamberlain, of Southern India, said: "No man and no woman should assume to be a medical missionary without putting the great emphasis on the second word—*missionary*. Any one who goes out as a medical missionary and does not put the emphasis on that second word is a misfit in the missionary ranks."

I think it can be truly said of the medical missionaries who represent our church in the foreign fields that they are first missionaries and afterwards physicians. They follow in the footsteps of Him who "went about . . . preaching the Gospel of the Kingdom, healing all manner of sickness and all manner of disease among the people;" and our medical missionaries aim to heal the body, not as an end in itself but as a means to the healing of the soul. By means of their healing art the medical missionary gets an entrance to villages, homes and hearts which would otherwise be closed.

You will understand that all of your missionaries are called on to do more or less of medical work, but of course the work of the non-medical missionary in the line of medicine is very much limited; yet some of our experiences will serve to illustrate its usefulness. One day when we were out on one of our tours through the district a woman came to our camp, and our first sight of her was enough to show us that she was in great distress of some kind. She said her husband was very seriously ill with fever, and having heard that the missionary Sahib was near, she had come to ask him for medicine. I think I have never seen a face that expressed more than hers did that morning. Though tear-stained and sad, yet it was full of eager hopefulness, and I wish you could have seen the happy smile that lighted it up when I told her that Mr. McConnellee would go to see her husband. He and a worker went with the woman. It was some two miles to the village. When they arrived there they found the man in an unconscious state and the room crowded with neighbors and relatives. The priest was reading aloud that part of the Koran which is read when a Mohammedan is dying. The crowd was first put outside, and as the missionaries sat by the bedside of the sick man, who suddenly awoke to consciousness, it did not take long to find out his trouble. A few simple medicines were left for him and directions given about his food.

The next morning the woman came to our tent again and we did not need to ask her how her husband was, for we could see by her face that he was better. All of the distress and sadness had gone from it and it was radiant with smiles as she told us that her husband was going to get well now. The people of that village were so interested that they sent

word that they wanted the missionaries to come and tell them about Christ. We all went and found a great crowd waiting for us and had an opportunity of preaching, which we should not have had, had it not been for the little medical work which had been done.

Again, at that same camping place, the father-in-law of one of the head officials of the village was badly bitten by a dog. He was an old man of perhaps seventy years. The only thing the natives had done was to bind over the wounds some copper coins wrapped in paper on which a few verses of the Koran had been written. Add to this the fact that the wounds had thus gone for three days before we were called and you can easily understand that they were much inflamed and that the man was in a very critical condition. After about two weeks treatment he was able to be up and about. It was almost pathetic to see the gratitude of that family. The old wife frequently followed us to our camp, repeating over and over again her thanks for what we were doing; then also she kept sending us milk, eggs and chickens till we had to beg her not to send more, for we knew she was robbing herself. Is it to be thought for a moment that that soil was not specially prepared for the sowing of the good seed?

These instances might be multiplied many fold even in our limited experience in medical work. The medical missionary certainly has opportunities for doing personal evangelistic work that come to few others, His ministry of healing breaks down opposition and opens the way for the entrance of the Gospel. I venture to say that of all our missionaries who have been at work in our India mission none holds a higher place in the hearts of the people than our late Dr. Johnson. Not only do the missionaries revere her memory, but in scores of native homes where she went in her work of love, with her ever cheery face and manner telling the story of her Savior, no name is more loved and honored than hers.

When our India mission made out the call for the one hundred and eighty additional missionaries it was expected that a goodly number of them would be medical missionaries, and we hope that the church knows and keeps this in mind. There are numbers of centers out there waiting especially for the medical missionary. It is likely that some of these will not be ready to be opened up for some years and perhaps there may be some one here today who can fit herself to be ready to take up the work of a medical missionary, and so help in opening up these new stations.

Jesus said, "As my Father hath sent me, even so send I you." "And Jesus went about . . . . healing all manner of sickness."

Rawal Pindi, India.

Jesus Our Example in Medical Mission Work.

By Mrs. S. C. Parker.

WHEN the great and final commission was given to the apostles their message was to be accompanied and enforced by signs. "They shall lay hands on the sick and they shall recover." The couclusion must be inevitable, that the work of medical missions is the development of Christ-like principles and methods and is a divinely constituted agency for converting the world. The day of miracles has been followed by skill scarcely less wonderful. The highest achievements of surgery, which are almost as miraculous as the works of healing, may be justly claimed for Christ and the extension of His kingdom, for they are the products of Christianity.

True medical work is evangelical. Our Lord never separated the two. Go preach and heal. The Gospel has a mission to the body as well as the soul of man, for Christ has redeemed both. Matthew, with marvellous insight into the three great departments of Christian service along which lines the gospel was to be

propogated, says: "And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing all manner of disease among the people." Not only were these three ministries gathered up in the life and work of the first and greatest missionary, but the three were sometimes focused on the same object. The Divine influence traveled along the three great avenues of man's nature to reach the citadel of the soul. The love and sympathy of Christ passes our utmost conception of human sympathy. His whole heart went out toward the suffering in the act of healing, insomuch that it seemed to take from His own life as much as He gave to them. At the very foot of the Mount of Transfiguration he sees the lunatic child, the broken-hearted father, the despairing physician. The most pitiable case made the most affecting appeal.

As Jesus goes about doing good, an itinerant medical missionary, what variety is presented in persons healed, methods and results. Generally there was a mixture of faith and unbelief. Sometimes His power was distrusted, more frequently His mercy. Some like Jairus limits Christ to a certain mode of proceeding. "Come and lay Thy hands on my daughter that she may be healed." Apply as they would He always helped. Sometimes he tried their faith by delay; sometimes he encouraged it with an instantaneous cure. Sometimes means were used; sometimes He healed with a look, a word. Sometimes we see crowds leaping and shouting and rejoicing over recovery from some great life-long affliction which had left them at one word from the lips of Jesus; sometimes we see the very opposite. Surely the shouts of thankfulness from the ten lepers will be louder than their cries for help. Now surely they will break through the crowd and fling themselves at the feet of Jesus with tears of thankfulness to Him who has made the world new and beautiful to them. Only one returns. Jesus Himself could not refrain from an exclamation of surprise at such ingratitude. Grief gave a tone of more touching pity and tenderness to words of blessing which He spoke for the grateful Samaritan woman weeping for joy at His feet. Arise, go where thou wilt; thy faith hath made both soul and body free. The crowd that would not give way to let the helpless paralytic in, stood back in awe and wonder and made an open path to let the strong man out; yet the Scribes winked and said it is the work of the wicked one. Oh, the tender, general, extensive sympathy we see in Christ. The weeping Jews attract His notice and touch His heart, and they do so with Mary at His feet, and Martha by His side, and the much loved Lazarus at a short distance from Him in his grave. His compassion is as wide as He bids ours to be; it embraces all the suffering and all the wretched. Jesus groaned in spirit; He was troubled; He wept. He can talk with Martha and question her; but look at Him when Mary comes, the tender-hearted, deeply-feeling Mary, who utters one short sentence and throws herself at His feet. He meets her state of feeling also. Not one word does He say to her, but asks of the bystanders, Where have ye laid him? as though He could not bear the sight of that silent woman's sufferings. He even admits that had He been at Bethany and seen the progress of the disease, He must have put forth His divine power to help even when He had the strongest reason to withhold it.

Our Christ still comes to the great Bethesda pool of the world and puts the question to the most helpless and wretched, Wilt thou be made whole? The world is one great hospital of diseased, suffering souls. The cry of humanity, which has been sounding through all ages, "Who will show us any good?" is answered fully by Him. The inability of infinite love to cease from helping the suffering is one of the great wonders of divine revelation. It *must* pity and help. The feebleness of the babe overcomes the strong man's heart. He still walks un-

seen on messages of mercy through all our streets and presses upon every soul the question which He put to the blind at the gate of Jericho, "What wilt thou that I should do unto thee?" In Jesus there is help for the suffering, light for the blind, salvation for the lost. No tongue can tell, no mind conceive, the healing granted when "Jesus of Nazareth passeth by."

Philadelphia, Pa.

Hospital and Out-patient Department.

By Miss Mary C. Webster.

NO branch of our work is more fascinating, and none has made more speedy and gratifying progress, than the Medical Department. Our excellent reports have made us familiar with statistics, but reports however good must be inadequate. The *influence* of a missionary phvsician, or a nurse, cannot be photographed, nor printed; it will be revealed only when this stewardship is returned to, and rewarded by, Him who gave it. The chief value of medical work is its relation to the spiritual work of evangelization. The physician is the outrider of the preacher. Medicine is a mighty agent to remove that prejudice which bolts the door of the soul against even a hearing of the truth.

Of Clara Swain, (the first woman physician to go from the Methodist church to the women of the East,) it is said: "Her beautiful labors for the physical welfare of India's suffering women have opened thousands of doors to the gospel." If it may thus be said that the labors of one woman have opened *thousands* of doors, how many doors, think you, are being opened by our own twelve physicians and the ten Hospitals and Dispensaries over which they preside?

Natives treated in our Hospitals go forth invariably firm friends of the missionaries, and with naught but words of loving praise for them and the institution. They "noise abroad" the good received, and this is again not easily estimated. Says Dr. Maria White, speaking of the more than 200 indoor patients treated last year in Memorial Hospital, Sialkot: "Every caste and every religion has been represented, from the close caste, Purda woman, down to the lowest sweeper class. No wishing to get away, no restlessness, no jangling; but an assurance of confidence, and a willingness to stay till I would give them leave to go." Then she adds: "They have listened to the daily Bible teaching with much interest, often asking questions, proving that they are paying great attention." From which it appears, not only that physician and nurse are opening doors, but doors which would respond to no *other* key save that of medicine.

If the Hospital is so potent an instrument, the Out-patient Department is perhaps more so. In the Dispensaries, the missionary comes in contact literally with thousands in the course of a year. At one out-door department alone nearly 21,000 persons received treatment last year, and of this one it is said: "Bible instruction has been regularly carried on, and not one patient ever left the Dispensary without hearing of Christ and his love." When we remember that there are *ten* such centers in India and Egypt where the same method of teaching prevails, whence radiate the healing beams of the Sun of Righteousness, how shall we expect to measure the saving influence of our Medical Missions. Moreover our workers have many calls to go out into native houses to assist local or native physicians and nurses in caring for difficult cases.

So the sweep of their—of our—opportunity widens. We read with surprise that some of the Purda women were so eager to be taught Jesus that, under the guise of needing treatment, they would come to our women physicians to hear the Word of Life. The out-patient work does not afford so prolonged a contact with the needy soul as the Hospital, but our Saviour taught "The seed is the

word," and we know that a very little seed may produce a plant largely outmeasuring the germ from which it springs. Such hundred-fold harvests, in not a few instances have been reaped.

Medical mission work is invaluable because it represents an element in our religion and a quality in the Saviour's character utterly lacking in their religion, and in their gods, namely, the element of compassion. They have turned, they are turning, they will yet more abundantly turn to this Jesus who, the sacred writers affirm, is "full of compassion."

A young girl seized with cholera was placed in the missionaries' own bed-room and tenderly nursed back to health. Hear the result in her own words: "If I had been among my own people (Mohammedans,) or in a native hospital, they would have deserted me and I would have died; but you have been faithful to me and I love your Saviour and he is my Saviour." Such is the province of Medical Missions, which so well have been named, Clinical Christianity."

Sago, Ohio.

City and District Work in India.

By Miss Rosa T. Wilson.

I AM GLAD to send you a few messages from some of our women in the city and district work.

Mrs. B. A. Sharif tells us of the Women's Training Class held in Pathankote for twelve days beginning on June 24th, 1904. She reports at this meeting sixteen foreign and native ladies assembled. She says:

The main object of the gathering was that they might pray together for the fulness of the Spirit and be better prepared to carry the good news of salvation into the zenanas. Three lessons were given daily to all. From 6:30 to 7:30 a. m. Miss McCahon gave a Bible lesson from the Epistle to the Ephesians. These lessons were excellent and pleasing and very instructive and all tried to get spiritual help from them.

From 7:30 to 8:30 a. m. Miss C. E. Wilson gave instruction on "How to Do Work in the Zenanas," giving lessons from many years of experience. She said: First make prayerful preparation before going out to teach; second, continue to pray before and during and after your lesson; third, make careful preparation of the subject you intend to teach; fourth, when you go into a house make careful inquiry as to the state of the family, and if in grief then give them some comforting message, and if in joy rejoice with them, and give them some suitable teaching, and do not teach at random.

In the evenings Miss Mookerjee told us what we ought to know about the different religions of this country, so that we might know how to meet the zenanas according to their habits of thought and faith, and answer their objections to our religion. She told us how blinded these women are, and their desire to remain in darkness and knowingly put away God and Jesus Christ far from them, and also many new things about their religion. This was the first time this Training Class has met, and we spent the time with much spiritual profit to all. Much time was given to prayer also, and the Spirit was manifestly present to bless these lessons. After these morning lessons we went out in groups of twos and threes to teach a couple of hours in the zenanas, and put into practice the teachings we had received.

We are very thankful from the heart to Miss Campbell, who made preparations for this spiritual feast for us. She made excellent arrangements for our bodily comfort this hot weather, and had us all nicely cared for in one mission house to-

gether. And now, my dear sisters, I can say from experience that this first meeting where foreign and native ladies met together for counsel, was a very profitable meeting. Pray that God would quicken our women to greater activity! Would that they like Mary and Martha would spend their time in true service and consecrate their time in true service, and their children to the Lord, so that the Kingdom of God may soon be established in the Punjaub, Amen!

RAHMATI SHARIF.

Mrs. Dennison says:

It is with great regret I write that I have worked in the city of Gurdaspur teaching God's Word for many years, but see no fruits of my labor. I know not why this is, because I have taken so much pains in every way in prayer and effort, forgetting sometimes to eat my bread. Sometimes when I go to the city the people reproach me much and then I feel very sad and sometimes I weep over my work because some drive me away, saying we don't want to hear about your Jesus Christ. But I try to keep up heart by saying, "O God, Thy will be done."

A Christian man's mother and sister, who are still Mohammedans, usually scoffed at our religion, but this time I met them the mother was very ill and she and sister listened very nicely to the Gospel message. But many others listen with great pleasure and this gives me great joy and comfort. The Lord grant that a very great blessing may come on this city, and I entreat you all to pray with me that this city may be won for Christ.

MRS. JANE DENNISON.

Mrs. Haaqq, of Dinanagar, gives below some account of her village schools, which were started June 18, 1901. She lives about 24 miles away from them and goes by train to within one and two miles and has a *doolie* for the rest of the journey. In sun and rain, cold and heat, encountering many difficulties, she has faithfully kept up the work and done the religious teaching. She says:

The Sut Koha school was opened with much difficulty by the teacher, Goolam Fatima, because all the people of this large village except one Christian, the teacher, and daughter were much prejudiced against Christianity. And the village itself is nearly all inter-related, and is divided into two parties, which work against each other. The pupils were ignorant and few of them knew the first from the last page of the book. However, we succeeded in getting 26 women and girls before the end of the year, 12 of these were women and three were widows. When I opened the school by singing a Psalm and reading a few verses of the Word, they kept quiet, but during the prayer that followed became very much afraid lest they were to be made *kiranees* Christians right away. One girl of 12 only got her name written and received her primer when her father came and making some excuse, called her away.

At the end of six months Miss Wilson took their examination in which 22 of these pupils appeared, and she passed six of these into the first Reader and they recited two Psalms and Catechism eight lessons, and told the story from Bible picture twelve Old Testament and four New Testament ones. They had also made some progress in writing and counting. At the first examination one woman's father-in-law locked her up after she had taken part of her examination, and was not allowed to finish, but was restored to school after a month, and has learned a great deal since, and is reading in the 2nd. Reader. Her father is one of the rulers of the village and has made a pilgrimage to Mecca. Twelve of this first class, and none of them under twelve years of age. Twelve months later, at the second examination, the same number of children remained, but several old pupils had been replaced by new ones, several married ones having to go to their husband's home and close their school days. Four had been very ill with fever

for several months.

Besides advancement in secular studies good advancement was made in the Bible and Catechism and committing Psalms.

About this time we had a girl convert come to us from the Mahomedams, and the Sut Koha people got the news and noised it abroad that their girls were in danger of being carried off by us, and nearly broke up the school, only ten remaining. The teacher had great influence in the village of *Theh*, about a mile distant, where the people were not bigoted, and proposed with a little increase of pay to teach these ten pupils in Sut Koha and start a school in Theh, which she did and got seventeen girls during the year there, five of whom had previously made a start in reading.

The Church mission had had a school there once, in which Mrs. Haaqqs mother did the religious instruction and superintendence. Hence it is a pleasure to the daughter to meet many of her mother's pupils who can read in their homes and have their daughters as pupils. The Theh people are also more enlightened and less prejudiced than the Sut Koha people.

Another village near has asked for a girls' school, and is promised one when they prepare a teacher for it. The girls used to sing bad songs when grinding their flour on the hand-mills; now I am pleased to hear them singing the Psalms they have committed instead. The most of them have learned the Ten Commandments and Lord's Prayer and are making practical use of these. They used to give much abuse to their parents and superiors, and I called attention to the fifth commandent, and this has had a good effect, and it was their custom to take God's name in vain four or five times when making any statement even of the most trivial character. This, too, has ceased since calling their attention to the third commandment. Their prejudice against the teaching that Jesus is God's Son, also gave way when I read the account to them where God speaks thus in Matthew 3rd chapter.

MRS. HAAQQ.

Mrs. Nizam Khair gives some account of her work in villages:

Dear Sisters:—It is not nearly so difficult to teach God's word to the educated as it is to the ignorant villagers and unread people, especially the sweepers, who are considered among the lowest castes in the Punjaub. When we commenced work in the villages, the people were difficult to get and we had many trials which only the Lord could solve. We taught night and day, and their memories are so weak that it was difficult to get them to remember anything. But day by day and month by month we kept at teaching the chief principles of the Bible, and in this way we prepared some fifty of them for baptism and entrance into the church.

Then we had to teach them to leave off old customs and walk in the way of the Christian, and right ways of worship and marriage. We also taught them to sing the Psalms and Christian songs instead of filthy songs, and to not forget what they knew. Then we had to create a desire in them to have their children taught, and opened a school for them, and some have begun to give instruction to their relatives.

I am only one worker among a lot of villages, and as my work is to visit and teach in as many as I can, I try very hard to give religious instruction and to get them to leave off their old and bad customs that are so settled in their hearts. But it is a proverb in the Panjaub, "Evil spirits may go out, but prejudices will not." The Miss Wilsons, who have charge of the zenana work in their district, work very hard, but if they would do their utmost they could not each all the villages in one year by just going one time to each village.

Therefore, Oh my dear Sisters, pray the Lord of the harvest that He would send laborers into His field; and continue to pray that the mothers of the Panjaub may become true Christian mothers, so

that they may consecrate their children to God's service, as did Hannah. Who among you will volunteer to come and help us in this fight against evil with the sword of God's Spirit? There is much darkness and idolatry to remove before this can become the kingdom of Christ. Who has courage? Let him come and graciously help us to quickly bring the kingdom of Christ. Amen!

Your village teacher of the word in Christ,

MINNIE N. KHAN.

Gurdaspur, Panjaub, India.

Notes of the Work in India.

BY MISS ELIZABETH MCCAHON, Bhera, India.

THESE notes are furnished by the members of the Women's Missionary Society of Bhera. We will try to tell you of the beginning of the work and then of the present outlook.

Mrs. Patterson, widow of a former Catechist, is the Bible woman who goes into the homes of the people to teach. She tells of the beginning of her work as follows:

"In May, 1887, when I first began to go amongst the women no one listened to me. Then I began to give out some eye medicine and many women began to come to my house and I would read the Word to them. Several times at first men said to me, 'Get out of this, else we will cut off your head,' and they often gave abusive language.

"When I got a little acquainted with the people Miss E. D. Anderson came over from Jhelum, and we went together to the sweepers' quarter. When we set out some of the people followed and beat a drum behind us, and when we reached the place stones were thrown at us, but we could not discover who threw them. In spite of all the opposition we still kept on and at last were successful. Now we can proclaim the Word anywhere in Bhera. Thank God there are no hindrances now."

Miss Aldridge thus tells us of the beginning of the medical work by Dr. Johnson, who opened a Branch Dispensary here in connection with her hospital in Jhelum:

"My cousin, Miss Morgan and I came to Bhera in the early part of March, 1891, she to do the medical part and I to keep house, etc., for her. We lived for six months in a small house near the railway station, lent to the Mission by Malak Devi Das, a citizen of Bhera. From there we carried on the work in the city until our present dwelling was erected.

"The Dispensary was first opened in one of the side rooms of the church building. During this time Dr. Johnson was negotiating with the government through the Deputy Commissioner, for the use of the old government distillery, but as soon as the word got out some of the wealthy citizens at once wrote, and some even telegraphed to the Lieutenant Governor offering as high as four thousand rupees ready cash for it, when it at any other time would not have brought one quarter of that amount. But after considerable delay Mr. Wilson, the Deputy Commissioner, succeeded in obtaining it for the work by renting it to Dr. Johnson for a period of years at ten rupees per year.

"This place was fitted up, and here the work went on until 1893, the year well known as the year of floods. The whole country was submerged by the waters of the Jhelum river, and the mud walls of the old distillery collapsed, burying with it most of the drugs, instruments and furniture, which were afterwards dug out of the ruins. A few years later the present substantial Dispensary, consisting of three rooms, a bath room and a spacious veranda was built on the same land, and

here the work has been going on ever since.

"My cousin's work was carried on practically alone for about six years. Her daily routine was as follows: The early mornings were given to visiting villages within a radius of four miles. Then four hours were spent in the Dispensary seeing and treating patients, and the afternoons were set apart to making up medicines and paying visits in the city if called. Then her health gave way and she has not been able for much responsibility for the past four years. We got the help of Mrs. B. A. Sheriff, a trained hand from Dr. White of Sialkot, in 1896. We found her not only competent in her work, but a woman of strong Christian character, and she was a great comfort.

"For several years a Bible woman was also employed, but she was not a very capable person for the work and there were no visible results. The people here are so very hardened and indifferent and do not seem to realize the need of a Saviour.

"It may not be out of place here to mention why my cousin spent so much time in the villages before beginning her days' work. Soon after she began dispensing, when it began to dawn on the minds of some of the influential Mohammedan teachers and native doctors (*hakims*) that the object of the mission Dispensary was not only to heal the sick, but to preach the Gospel as well, they spread the report that Miss Morgan was not a woman, but a man in disguise. (She wore her hair cut short on account of headache.) This report frightened the women so that they stopped coming for treatment. When Dr. Johnson heard of it she laughed heartily, and said it would all come right in the end, and told my cousin to begin visiting the near villages, carrying a few dry medicines with her, and tell them that they could get more medicines by calling at the Dispensary. They gladly responded and soon the confidence of the city women was restored and the work went on."

As has been mentioned, Miss Morgan's health failed, and in 1901 Miss James, a graduate of the Medical School for Women in Lodhiana, took charge. Miss Morgan still remains and assists as she is able, while Miss Aldridge, her cousin, does the Bible teaching and dispensing. Miss James gives the following account of the work at present:

"The people have learned to have great confidence in our treatment; they come to us willingly and without fear now, and often say: 'These are very good people, in their hands is healing.' Not only the city women, but those of the villages around, come freely. There is much opposition to battle against, as the city is full of native practitioners, *hakims* (native doctors) and dais (native midwives) of their own class. In spite of all, however, I am often called into the city to see patients who cannot come to the dispensary. Owing to the outbreak of plague recently our daily attendance was greatly reduced, but they are beginning to attend again."

The present condition of the zenana work in the city and district is best described as one of stolid indifference towards the Gospel message. Both Mrs. Patterson and Miss Aldridge have told of active opposition in the early days, but even that much interest is not manifest at present. They welcome us in a way to their houses, but, so far as I can see, manifest no interest in the message we deliver.

Since the canal was opened, some Christians have moved into the district from other places along with other colonists. A few of these live together, but others are scattered about here and there. Mr. Farman Din, who does evangelistic work amongst them, has written as follows:

"The majority of both men and women are illiterate, and can learn only by oral

teaching. Some are making commendable progress, and others are indifferent. One small settlement of Christians that was very promising has been scattered by the plague. The most promising of all is what was formerly Wilsonpur, but the Christians have left there and settled at *Chak* No. 6. Here several men and one woman have some education, and a number of the women contributed towards the funds of the Women's Missionary Society the past year, and there is hope that a branch society may be organized amongst them soon."

We have tried to give you a view of the work amongst the women of Bhera city and district. It is not a very encouraging one, that after so many years there is so little to show, but let us go on hoping the Master will lead us into better methods or else show us how to use the old ones more effectively. Will each reader unite with us in prayer for this?

India—A Great and Effectual Door.

Facts to be noted.

OUR missionary workers in India have been fairly embarassed with the increasing number of converts seeking baptism and church fellowship. One thousand two hundred and fifty one have been admitted to the church this year on profession of their faith. The care and instruction of these converts from heathenism, of itself, overtaxes the strength of both foreign and native workers. So important and yet so vital is this work that the itinerating work of our missionaries has in many districts been almost wholly limited to villages in which there are Christians.—*Sec'y Foreign Report, 1904.*

Our Christian girls in the High School (Rawal Pindi) are getting on nicely, growing day by day in all knowledge, we hope, and especially in the knowledge of the life and love of the "Man of Galilee." Some will one day give their lives to His service, to bring His love into the life of others of their sisters here.

May I ask your prayers for these girls and for us, who are here as teachers and for poor heavy laden India that she may learn of Christ and come to Him.—*Extract Letter from S. E. Dickey.*

Never before have I been so much impressed with the fact that the harvest time is near at hand and the reapers are few. Never before has there been such a spirit of inquiry shown by the Hindus and Mohammedans. Heretofore with few exceptions they have shown little interest in the way of salvation, as most of our Christians are from the poorer classes. . . . Our receptions by the people in nearly every village point our thoughts toward one fact summed up in this:

"Lift up your eyes, and look on the fields, that they are white already unto harvest. The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest." And will not some of you hear the message, "Behold He calleth you?"—*Extract letter from Edith M. Fulton.*

To see and understand the power of caste in India is to think that the gospel has met an insurmountable barrier. Yet the gospel is sweeping that barrier aside and our own mission in India counts among her membership a goodly number of high-caste converts. To see and appreciate what poverty and ignorance mean among the low-caste is to wonder whether life can be restored by even centuries of missionary work. Yet the grace of God has accomplished in a few years and in a single generation what was right-

ly the work of centuries. Not even in our own land do we know of a higher degree of spiritual life and closer fellowship with Christ than we found in at least a few instances, among the converts of our India mission.—*Rev. C. R. Watson, Cor. Sec'y.*

There are many features of our work in India which are worthy of special commendation and praise. It was a special pleasure to note the development by our India missionaries of the evangelistic method by itineration, which brings the missionary into personal touch with so great a part of his mission district. Much has been said for and against the tendency to centralize missionary work at large central stations and allowing the gospel to radiate from these centers. Conditions of life in India very closely indicate that both for evangelization and for supervision it is necessary for the missionary to actually go forth in person, from village to village, carrying the gospel of eternal life and strengthening the hands of the native brethren. The aggressiveness, the enterprise, the method and system with which this missionary itineration is carried on by our India Mission reflects great credit upon them and is worthy of the Church's highest praise.—*Rev. C. R. Watson.*

WOMEN'S ZENANA WORK.

I said to my faithful Bible woman, Ruth Wilson, when subject of reports came up a few days ago, What shall we say concerning our zenana work? "Write," she answered, "that we are not discouraged. We have seen steady and growing interest in many of the homes."

I think this is true of many of the houses which we visit. It is certainly true that we find a ready entrance into the homes, and have more calls than we are able to attend to. How hungry the hearts of the women are for something they do not have! One of our women, a Brahmin, sometimes says to us when we enter her neat humble home: "God is good to me today for now I shall hear something worth listening to. I get so weary of the senseless talk of my neighbors."

It is true that the chatter of the women becomes unbearable to those who have had a taste of conversation that is elevating and helpful. The men complain of this; but to them we say, "The remedy is in your hands. Educate the girls and you will then have women who can converse with profit and pleasure in the home."

Another Hindu woman said to me, "You bring hope to the broken hearted." As we go in and out of the home and see the sin and suffering in the lives of our poor sisters, our hearts well nigh break. We are comforted, however, when we remember that Jesus never spake harshly to woman, and He is even now bringing health to sin-sick hearts and hope to the down trodden.—*Pathankote, Mary J. Campbell, (Foreign Report.)*

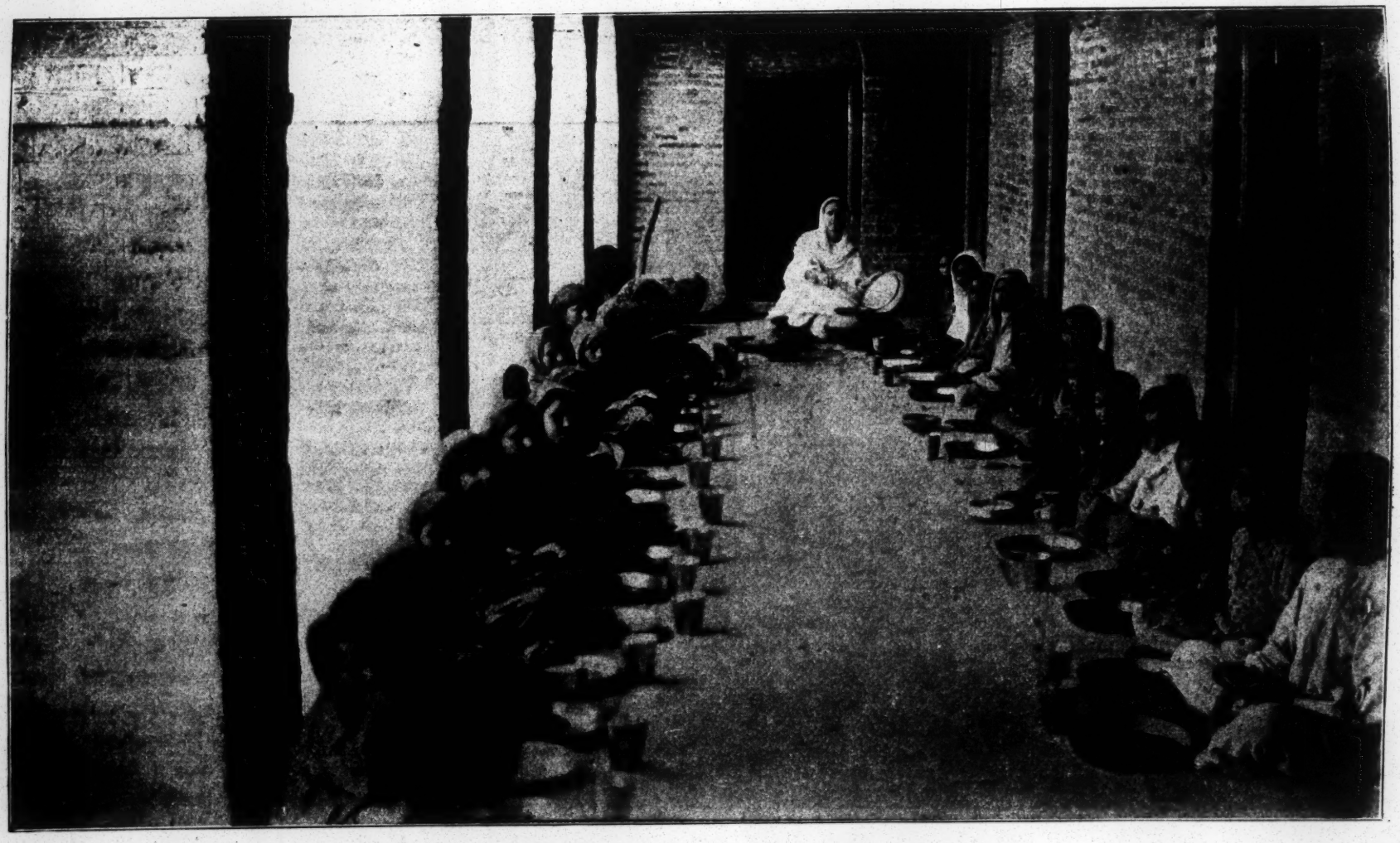
VILLAGE WORK.

Until another lady missionary is sent to Pathankote the village work will have to be more or less neglected. It seems impossible for one to care for all departments of the work—school, zenana and village, as it should be cared for. Pathankote mission district's share of the 180 missionaries called for in our appeal will be three new ladies. This means that one is at present expected to reach 100,000 women.

The women of our villages are most friendly and it is a pleasure to leave the town for a time and get out into the picturesque places of our district where homes are always open to us.

Our people are very idolatrous, though they do not appear to love their idols. They serve through fear. The large towns and the villages near Pathankote have been visited during the year.—MARY J. CAMPBELL, Foreign Report.

Female education is making rapid progress in India and is encouraged by



GIRLS' INDUSTRIAL HOME, PASRUR, INDIA.

SMALLEST CHILDREN HAVING BREAKFAST.

intelligent and wealthy nations. A Bombay merchant recently gave fifteen thousand rupees ($5000) toward the founding of a girls' school.

THE NATIVE CHRISTIAN WOMEN OF INDIA.

Increased appreciation of the moral blessings of Christianity and the ethical excellence of its devoted missionaries is a great and ever-widening fact. Take, for instance, this description of the India Christian women, culled from a non-Christian paper:

"She has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders can have an adequate conception. As these sentences are being written there rises before the mind's eye the picture of scores of tidy, gentle girls trudging hot and dusty streets, barefooted under a scorching sun, to carry the light of knowledge to homes where they will not be admitted beyond the ante-chamber and where they cannot get a glass of water without humiliation, yet never complaining, ever patient. To these brave women wherever they are, friends of education all over the country will heartily wish 'God speed'."—*Missionary Review.*

HINDUISM OR CHRISTIANITY FOR INDIA.

Never have I known the preciousness and reality of Christ and never have I seen the beauty and the meaning of His teaching as when thrown in glorious relief against the darkness, the despair and the hopefulness of heathenism. Think what it would mean if you had no Bible, no privilege of prayer, no certainty beyond the grave, no hope of meeting loved ones again, no church; but instead a dark idol temple; no forgiveness, but a relentless past of unforgiven sin to haunt and curse you; no personal Saviour who spoke and lived and loved and died and rose again, who reveals God to us and who brings us to God, but launched alone on a vast and boundless sea, without chart or compass, without haven or harbor in sight, to sail aimless and helpless, shut in by clouds of darkness and death, and with no Sun of Righteousness to turn our darkness into His marvelous light.

This is Hinduism. In the face of it let us ask, Are we appropriating Christ for ourselves? "*Are we sacrificing anything to give the life to others?*"—*Geo. S. Eddy.* Secretary of Y. M. C. A. in India.

A NOTABLE CONVERSION IN INDIA.

Lord Radstock recently wrote the following account of signs of the progress of Christianity in Calcutta. On all hands there seems to be "a sound of abundance of rain."

"Large numbers of educated natives are in a state of inquiry, and the prejudices against Christianity are fading away. Indeed the criticism one hears is not against Christianity, but against the lives of many who bear the name of Christ, while those who, like the present Lieutenant Governor of Bengal, boldly speak for Christ on all occasions, and live the Christian life, have the respect of most devout Hindus.

Editorial.

Come, labor on.
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
Go work to-day.

Come, labor on.
Claim the high calling angels cannot share;
To young and old the Gospel glorious bear.
Redeem the time, its hours too swiftly fly;
The night draws nigh. —*Selected*

"The question is not so much as to whether the heathen can be saved if they do not *get* the gospel, rather is it whether the Christian church can be saved if she fails to *give* the Gospel to the world."

—

"Every converted soul is called to be a herald and a witness for Christ's Gospel; and the aim of every soul should be to send the blessed message to every nation and to every creature in every nation. Every effort in soul-saving brings with it a blessing, though it may not be in visible results. The inner consciousness of having been obedient is sufficient. Results belong to God."

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God does not call us to our fullest life simply for ourselves. It is not your business, nor mine, to study whether we shall get to heaven, even to study whether we shall be good. It is our business to study how we shall come into the midst of the purposes of God and have the unspeakable privilege in the few years we live of doing something of His work—realizing something of the object of our creation, the purpose of the Creator. I am my best not simply for my own self, but for the world; am my best not simply for my own sake, but for the sake of the world. "What can I do?" You can furnish one Christian life—"a life so faithful to every duty, so ready for every service, so determined not to sin, that the great Christian church shall be stronger for your living in it."

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Foreign Mission Fund.

The general fund for foreign missions is made up of all monies received by the Women's Board designated "Foreign Missions." It is used to pay all salaries for foreign work not otherwise provided for, to purchase outfits for outgoing lady missionaries and *to pay their traveling expenses to and from the foreign fields.* It has built a home in Lyallpur, India, for the lady missionaries sent out by the Women's Board; it has paid for our Girls' School in Sialkot, India, and, in a general way it furnishes everything in the foreign work for which there is no special fund; and when a shortage occurs in a special fund, or the special fund is not adequate for its purpose, this general fund is drawn upon to make good the amount of the shortage. Such is in brief the disposition of the general foreign fund.

MISS E. J. SLOAN,
Treas. Women's Board.

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Freedmen's Mission.

It is none too early to plan for your donations of clothing to the mission stations in the South. Barrels of clothing are needed to keep the work going through the winter. This clothing is not distributed promiscuously. A small amount is charged for it and used in the mission, while the benefits of its purchase are to make the careful purchaser independent, and not an object of charity. Often societies can interest the congregation in this kind of work, to the advantage of missionary cause. The results are incalcuable when we invest something for the immediate needs of our mission fields. May there be as a thanksgiving donation many barrels of good substantial material sent at once to the different stations. You can make your choice of stations from the addresses found on the outside cover of the Magazine. Won't societies please attend to this need immediately?

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The Camera in the Mission Fields.

The October number of The Women's Missionary Magazine gave its readers a view in China—"Girls of a Christian College Going to Church," the mission work of a sister denomination.

It is cause for thanksgiving and congratulation to have as our frontispiece in this number of the Magazine a companion scene in mission work, that of the "Girls, Industrial Home" at Pasrur, India, built for Miss Emma Dean Anderson's famine orphans. Another scene of the famine children is given; also a pic-

ture of the Girls' School in Lyallpur, India, Miss Kate Hill teacher.

The missionary with her camera has an opportunity for furnishing the church at home adequate knowledge and emphatic proofs of the needs and triumphs of the Gospel in heathen lands. Its use by the Home missionary has been a potential force in presenting the achievements, and the discouragements as well, in the homeland. The transforming power of the Gospel has been represented in pictorial language more forcibly and effectually than we have taken time to observe, and Christian literature has done wisely to devote space and means to the developing of this art, and to recognize more and more the benefits of illustrating the mission work. If as A. T. Pierson writes, "Education in missions should begin at the cradle, and then as the child's mind and heart are inspired with a desire for the uplifting of mankind, feed the fire with fuel appropriate to the child's measure for intelligence," then this is the ideal training for missionary work and the church can make no better provision for this early education than the generous use of the camera in the hands of the devoted missionary, thus supplying the homes with pictures of the missionaries, their undertakings, their achievements and their possibilities, both in home and foreign fields.

This early education would instil a love through its attractive power that would in advancing years bear fruit. No expense either in equipment or supplies should ever be borne by the missionary. The church can well afford to provide for this. The Magazine gives assurance of its full appreciation of the value of pictures in its work, and it hopes to procure for its future use generous supplies for their educational influence in that work.

This number of the Magazine contains the excellent papers on "Medical Missions" read in the conference at the General Meeting last May. We urge the thoughtful reading of these papers. Certainly the subject is one that should be often presented to the Christian church, that they may see the humane and efficacious advantages of medical missions to our foreign mission. Pitiful to the extreme is the condition and needs of women in India. We have no way to estimate the priceless value of Christianity, and the least we can do is to spend our lives in grateful service for its benefits as we enjoy them in a Christian land.

Can We Be Irresponsible?

Has the Christian church no obligation toward effecting a peaceful ending of the deadly war now going on in the East? Is it possible that Christian nations are so selfish as to see the slaughter of young men, because some usurper and cruel tyrant, and the intrigues of unscrupulous men in authority, require it?

The consequences of war are most terrible. It is apparent to all thoughtful people that they should not be tolerated. Selfishness is always the promoter of these deadly conflicts. No one feels like condemning the little nation that is fighting for its own, yet if those who project such terrible things as war were made to bear the first consequences, there would be fewer battles fought.

The awful destruction of promising manhood and the years required to recover the waste in property and expenditure, the consequence of war, should make the Christian stagger under the responsibility he may have toward this terrible thing. There are retributions to follow this and the brutal treatment of innocent dependent humanity, deeds perpentrated under the domain of authority, these call loudly to the Christian nations for immediate action and interference. Can we be irresponsible?

It is most gratifying to the Magazine and its readers to have a large and interesting correspondence from our missionaries in India, to place in this number, devoted to study of that field. We especially value the contributions to our

pages from the native Christian women of our mission. No words can convey our gratification that such things are possible, and there should not be a note of discouragement in their letters, because they themseives testify of the goodness of God and the wonder-working miracles of grace in that land. Whether it be in the sunlight of his many providences in America or in the darkest places of the earth, a soul rescued from sin is always a cause for rejoicing, and these women, together with our missionaries in that land, have cause for great encouragement. The contents of this number of the Magazine will prove valuable for this and future study of India. The Magazine in behalf of its readers thank our busy women for this valuable budget of information.

The United Presbyterian Women's Association.

If it should be your privilege to be in Allegheny and visit two benevolent institutions—the Orphans' Home and the Memorial Hospital—then cross to Wilkinsburg where is located The Aged People's Home; if you have carefully looked into the management of these institutions, you will have impressions of a great work that is quietly being done by the women of Allegheny and Monongahela Presbyterials principally, though many women from adjoining Presbyterials and congregations are in this associated work.

Few persons though will take time to inquire into the beginnings of a great and successful undertaking. Somehow we Americans take so much for granted. We expect these things to continue and succeed, because they have come into existence. Some say, "These women love this kind of work, and have talents and time and money," and having passed this eulogy our duty ends.

We wish it were possible in our columns to give the readers of the Magazine the full history of this growing Association. We would then know better than we could any other way that the road to such an undertaking was not paved with luxury and ease; how the the difficulties presenting themselves year after year were met and successfully disposed of by the skillful and economical management of these thrifty and practical women.

But we can not go into details. Won't you, dear friend, send for the annual report, and can you not do more than this —enclose a dollar, or five dollars, to the treasurer or president, and thus sweeten your Thanksgiving dinner with this little personal denial? There is a great need just now for contributions. New buildings are being erected. After the most careful management and financial planning of the women—this work from the beginning has been done by women of our church—they are confronted with the problem how to accommodate comfortably the increasing number desiring admission to these homes.

More than a quarter of a century ago a dying woman made a will in behalf of her estate. She made the Rev. Dr. Fulton, of Allegheny, her executor, because her heart had trusted him in her spiritual needs, and she trusted him in this last act. The will was unique and impressive in its language: "Take my five children and keep them together in one Christian home."

What would the world have done? "*One Christian home*? It is too long a story to follow up now. As suggested please search its history. See the faith and note the outcome. Handing this precious care over to godly women, the pastor worked with them. Dr. Fulton is not here; Mrs. Collins lately went to her eternal home; others who early became members and workers in this association have gone,—but the monuments of obedience, faith, hope, love, abide.

Will you not remember the work of the Women's Association in your prayers and gifts?

Half A Century of Foreign Missions.

The General Assembly of the United

Presbyterian Church of North America has recommended as a suitable observance of its fiftieth anniversary of foreign mission work a week of prayer in December (4-11.) Already circular letters have been addressed to pastors of congregations by the Foreign Board, and to women and Presbyterial missionary societies by the Women's Board.

This notable occasion is to have a formal observance in a jubilee meeting or convention at Pittsburgh, two days during the week of prayer. Extensive arrangements have been made to make this convention worthy of the occasion. Educational and inspiring addresses, also exhibits of mission fields, are in preparation. To this convention the church is urged to send a large representation, and all are invited to attend who can possibly arrange to do so. This will not limit the obligations of the church observing this week of prayer in their own places of worship.

It should be a time of thanksgiving and supplication—thanksgiving that the United Presbyterian church was permitted fifty years ago to undertake mission work in the land of Bible history, the land of the Pharaohs—EGYPT, and that the following year our pioneer missionaries made their way around to the other portion of the world into the dark places of INDIA; and in recent years have been able to plant a vine in the SUDAN. Thanksgiving for the wonderful providential leadings in all these undertakings—even the persecutions endured and the graves made in these far away lands are manifestations of enduring love to this great work; thanksgiving that the church in the homeland has been taught by those who believe in the inspiration of all God's word, thereby enabling the pure seed to go into these heathen lands and take root and bring forth fruit, proof of God's favor and care.

Our church will observe these days set apart for prayer in a spirit of supplication. We realize in these fifty years of foreign mission work, that open and effectual doors have been given to the church in answer to her prayers, and that our missionaries are overwhelmed with the greatness of the work, the result of our importunate, earnest prayers. God has taken us at our word, and in His answer to the prayers of the church we find a great field ready for the reaper.

We shall need divine grace to meet this obligation. We staggered when the challenge came from these fields that more than five hundred of our young people would be necessary for the ingathering of the harvest. Shall we pray for more laborers during this week of prayer? Would the church dare do less? If every congregation will observe this week of prayer, and not offer some futile excuse for not doing so, and at its close arise from its knees determined to see its duty and to know God's purpose concerning the United Presbyterian church in foreign lands, there would come upon every congregation the most gracious outpouring of God's favor, and a revival would necessarily follow.

To make this possible the pastor must prepare the people. The pastor is the natural leader as well as instructor of the congregation over which he presides, and no congregation will likely take the initiatory step to observe this event if the pastor has *merely* made an announcement of it.

The privilege and opportunity afforded the undividual and the congregation in observing this week of prayer is a means to solve the great missionary problem of our church.

November Days.

"Thou crownest the year with thy goodness, thy paths drop fatness."

The month of November brings the annual thanksgiving season, a purely American holiday. The simple custom of observing a day at the close of the harvest season and ingathering of fruits was given to us by our Puritan forefathers. None of our festival days offers a greater opportunity of acknowledging the mer-

cies of the divine and fatherly love of God than the thanksgiving time, for it means in its expression and observance lavish blessings bestowed. The best and highest things are meted out with a generosity and impartiality worthy of the hand of God.

This day was never inaugurated for many of the uses it has been taken for, but was intended for a home festival and a season of prayer and thanksgiving preceding the gathering at the festal board. Thanksgiving to God for His fatherly love and common mercies bestowed upon us should therefore be acknowledged in public as well as private worship on this national thanksgiving day. M. E. M.

A private letter from Miss Elizabeth Campbell, Tama, Iowa, says:

"We are passing through an epidemic of sickness here that makes it very sad work. Four little children have died within two weeks and there are still at least two in a critical condition. Whooping cough is the prevalent disease, though none of the deaths were due to that alone. The Indians are much alarmed over it, and it is touching the way they depend upon the missionaries for help and comfort. It is evident their sorrow will bring us closer together, but there is little we can say to them that they can understand unless we can use signs." She also adds: "I got a horse yesterday, so I will be able now to go among them without the additional expense of a livery bill."

A Field Secretary.

In accordance with the action of the Women's General Missionary Society at its convention in Bloomington, Ind., last May, the Women's Board at its October meeting elected a Field Secretary. Its action will no doubt meet the hearty approval of the good workers all over the church when they learn that Mrs. J. C. Alter, of Monmouth, Ill., has received and accepted the appointment.

Mrs. Alter is favorably known in many portions of the church for her fine addresses on the work among the Indian tribes of America and for her consecrated zeal in all departments of the Master's work.

The duty of the Field Secretary shall be to establish and strengthen the work of the Women's General Missionary Society and to organize new societies wherever needed. Mrs. Alter begins her work early in October within the bounds of Northern Indiana Presbytery. It is expected that in time every Presbytery of the church will be visited. Her itinerancy will be planned by a committee of the Women's Board so as to make the expense of traveling as small as possible and at the same time save the strength of the Secretary.

All Presbyterials desiring visits from the Secretary any time during the next eight months are urged to write promptly to the chairman of the committee, Mrs. H. C. Campbell, 831 North St. Clair St., Pittsburg, Pa., in order to have their applications placed in the list.

Suggestions for conducting an itinerancy in Presbyterials will be prepared and sent out early to Executive committees of same. It is hoped that societies all over the church will take a deep interest in this new department of our women's work and will earnestly pray for the Field Secretary, and her important work, and leave nothing undone to make this newest effort a success.

COMMITTEE.

Amendment of By-Laws.

Allegheny Presbyterial has amended its By-Laws, so that hereafter its first delegate each year to the W. G. M. S. Convention shall be its incoming president. It is felt that in this way the Presbyterial will be kept in close touch with the General Society. Nine delegates, besides, have been elected for next year, but the number actually to be sent is left open, owing to the present uncertainty about railroad rates.

This good old Presbyterial is enthusiastically falling into line with those who are rising to meet the present great need for "foreign missions at home." Pledges are being received from auxiliaries and a

colporteur is soon to be engaged for work among the Poles in the Troy Hill district of Allegheny.

Outlined Programs for November and December.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans. Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students

Thank-offering.

A Message to Societies.

The following statistics (see page 121) make it very evident that there is a great field for the work of membership committees all over the church.

As our object is to have Presbyterials alone to study these figures and *not the church at large*, the totals have not been given at the close of the columns. The Executive committee of Presbyterials are earnestly urged to write out the figures pertaining to their own field and carefully and prayerfully plan for a *revival* in organizations and in membership; then a revival in contributions and thank-offerings will follow.

1st. "The story these figures tell" should arouse the officers of every Presbyterial to put forth prompt and effective efforts to have at least one missionary society organized in every congregation within its bounds.

2d. They should arouse the earnest Christian workers in every congregation to make a prayerful and persistent effort AT ONCE to secure all the women of their congregations as helpers in their missionary societies and thus obey Paul's injunction, "Consider one another to provoke unto love and to good works."

3d. They should prompt the officers of congregational societies to adopt some plan whereby the members would *subscribe a definite sum per month*, however small it might necessarily have to be in some instances, as contributions to the women's work, and whereby the thank-offering each year would average not less than one penny a day for every woman in the congregation.

If you desire to know what the latter sum would amount to in your individual congregation take the membership of your congregation, divide it by five, and multiply that by three and you will have the number of women, (according to the usual estimate) you have as enrolled members. Multiply that number by $3.65 and you will have the amount of thank-offering you could *easily* give with an average

of a mere penny a day each. Surely that sum should be the *very least* that any woman, enjoying the great privileges of the gospel in this age, would think of giving as a gift of gratitude to her Lord. There may be some in every congregation who could not give $3.65 above their other financial obligations to the church, but in most cases these are in the small minority, while there are many in the large majority who, we believe, would give more liberally in order to make up the average. Make an effort to reach these figures this year and see the wonderful results.

By contrasting the figures in the seventh and eighth columns one can readily see what has NOT been gived by Presbyterials in the past year that might so easily have been given if an aim had been set and efforts put forth to reach it.

The thank-offering quoted includes all the offerings of the Juniors, as these could not not be subtracted because the full amounts in the different Presbyterials were not given separately. Hence the sums given as from Women's Missionary societies are larger in many instances than they should be.

The figures giving the number of congregations and their membership were taken from the Assembly minutes for 1904. Those concerning the Women's and Young Women's societies (*not the Juniors*) were taken from the annual reports of societies as published in the July number of the Women's Missionary Magazine.

Remember that prayer is a power in all plans and efforts for Christ's cause; therefore pray earnestly that God will lead all the women of our church to see it to be their duty and privilege to become active workers and givers for the advancement of the work of our Women's General Missionary Society.

Sincerely Yours

(MRS.) MARY CLOKEY PORTER,

Thank-offering Sec.

Thank-offering Supplies.

Senior and Junior boxes free. Postage per doz. (with leaflets) 7 cents.

Senior and Junior envelopes free. Postage per dozen 1 cent. With leaflets 2 cents.

LEAFLETS.

"An Open Door." Free with Senior envelopes and boxes. Postage per dozen 2 cents.

Our Thank-offering; Fifteen Years' Review. Single copy 3c; per dozen 30c.

Thank-offering Question Box Opened. Free, postage per dozen 2c.

What a Child's Penny Did in Saving Souls. Free with Junior boxes. Postage per doz. 2c.

SCRIPTURE RESPONSIVE SERVICE.

1. God's Gift—Our Gratitude. (with Psalms in full.) Per dozen 15c; per hundred 50c. Free to mission churches.

2. Songs of Thanksgiving. (with Psalms in full.) Per dozen 15; per hundred 50c. Free to mission churches.

3. Worship in Thanksgiving. Per dozen 15c; per hundred 75c.

Book of Recitations for Juniors and Little Light Bearers. (64 pages) Per copy 10c.

Order of MRS. MARY CLOKEY PORTER, Care of J. J. PORTER & CO., 920 PENN AVENUE, PITTSBURG, PA.

Sending all orders for supplies at one time will save both labor and expense.

On account of pressure of other business, two days of each week *only* can be given to filling orders for supplies; hence societies are urged to send orders in time, as it may not always be possible to fill orders by "return mail."

Arrangements have been made whereby supplies can often be sent at less expense by express than by mail; therefore inquiry should be made at express offices if goods are not promptly received by mail.

The Story Figures Tell.

(A Table of Statistics to be used in efforts to greatly enlarge the Thank-offering by increasing the membership of societies.

PRESBYTERIES.	No. of Congregations.	Membership.	No. of Women's Missionary Societies	Membership	No. of Congregations not Having Societies	No. of Women Not Enrolled as Members	Thank-Offering Given May, 1904.	What the Thank-Offering would be if every woman would average one penny a day for a year.
Albany	8	963	2	54	6	516		$ 2080 50
Allegheny	33	8116	40	1520	4	3349	3220 28	17771 85
Argyle	12	2202	13	420	0	900	548 90	4818 00
Arkansas Valley	16	1252	13	255	5	495	189 42	2737 50
Beaver Valley	25	3950	25	577	3	2870	667 41	10756 55
Big Spring	10	1141	9	224	2	460	282 20	2496 60
Boston	15	2560	5	202	10	1334	28 00	5606 40
Brrookville	17	1117	11	165	6	498	131 61	2419 95
Butler	27	3862	19	370	8	1946	275 43	8453 40
Caledonia	15	2221	10	247	5	1085	371 37	4861 80
Cedar Rapids	11	1168	9	250	2	449	279 00	2551 35
Chartiers	20	3874	28	974	0	1348	1423 01	8475 30
Chicago	12	1839	13	452	0	649	340 43	4018 65
Cleveland	11	1963	11	328	3	848	450 41	4292 40
College Springs	26	2939	25	556	5	1205	840 82	6427 65
Colorado	8	1543	8	233	0	694	370 67	3383 55
Concordia	9	386	9	90	0	141	29 32	843 15
Conemaugh	22	2548	14	370	8	1157	365 15	5578 55
Delaware	19	2452	13	280	6	1190	310 61	5365 50
Des Moines	27	2384	20	388	7	1040	380 85	5212 20
Detroit	15	912	10	225	5	321	122 21	1992 90
Frankfort	18	1845	11	211	7	896	159 30	4040 55
Garnett	14	1091	9	179	5	475	152 58	2887 10
Illinois Central	8	572	9	160	0	182	277 25	1248 30
Illinois Southern	24	3268	20	526	6	1433	361 00	7149 85
Indiana	11	1063	11	227	1	409	341 19	2321 40
Indiana Northern	11	638	9	138	2	243	102 75	1390 65
Iowa N. W	5	260	5	81	0	75	56 50	569 40
Kansas City	11	1019	10	181	2	422	216 10	2200 95
Keokuk	15	1846	18	387	2	720	676 73	4040 55
Kiskisminetas	13	1581	11	238	2	710	146 00	3460 20
Lake	25	3269	22	485	7	1474	626 78	7150 35
Le Claire	8	627	6	107	2	268	167 15	1368 75
Los Angeles	7	684	7	196	0	212	376 37	1489 20
Mansfield	13	1350	12	266	2	544	156 66	2956 50
Mercer	16	2211	17	351	3	975	680 00	4839 90
Monmouth	18	2519	21	549	0	960	948 36	5507 85
Monongahela	46	10726	53	2020	8	4415	6385 00	23487 75
Muskingum	31	3836	26	621	9	1680	1118 96	8398 65
New York	20	3243	10	226	10	1718	350 00	7095 60
Ohio First	20	2385	18	457	6	974	605 56	5123 15
Omaha	13	1185	12	232	2	479	332 05	2595 15
Oregon	9	740	7	120	3	324	209 34	1620 60
Pawnee	14	1342	12	222	3	582	252 22	2 84 60
Philadelphia	23	4135	20	696	4	1705	849 09	8763 65
Pittsburg (Kan)	8	573	6	86	2	256	209 61	1248 30
Princeton	9	969	8	149	0	430	198 25	2113 35
Puget Sound	10	594	6	130	4	224	122 16	1292 10
Rock Island	14	1349	12	207	3	600	303 00	2945 55
San Francisco	12	1176	10	218	2	487	280 55	2578 25
Sidney	17	1520	11	242	6	670	218 54	3828 90
Spokane	11	600	3	65	8	295	44 00	1314 00
Stamford	4	607	2	83	2	280	45 00	1324 95
Steubenville	22	2660	20	398	7	1198	652 48	6825 40
Tennessee	12	757	4	63	9	390	75 00	1653 45
Vermont	3	263	1	25	2	131	12 00	569 40
Westmoreland	37	4470	32	700	8	1982	1396 62	9789 30
Wheeling	22	2438	17	480	7	981	694 51	5332 65
Wisconsin	8	513	8	119	3	187	244 10	1116 90
Xenia	13	2022	15	439	0	773	850 00	4423 80

Truly, "*There remaineth yet very much land to be possessed.*" Joshua 13-1.

"*Lift up your eyes and look on the fields.*" John 4-35.

"*Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.*" Matthew 9-38.

Foreign News Budget.

Egypt.

Mrs. M. R. Hart writes from Zagazig:

August is the month of the year that the greatest number of your missionaries meet at Ramle. Those from the Upper Country are obliged to come earlier, and the other stations follow according to their circumstances or the needs in their places. This year, Ramle seemed to be fuller than formerly, and after all possible extension had been made on the mission property, there were still two families needing lodgings, Mrs. Carson's and our own. Dr. and Mrs. Lansing had very kindly offered the mission the use of tents belonging to them.

With this in mind our gentlemen went to see a certain Prince who owns a large tract of land in Abou-kir, (about a half hour from Ramle.) They secured from him a place on which to pitch their tents, which provided sleeping room for us. Then they bought lumber and cheap mats, and with the good help of our young men, (American teachers) they soon had kitchen and dining-room.

We were there three weeks and a half and had a very pleasant time. Our boys grew brown as berries, hungry as little bears, and even little white Erskine Carson got to looking so much like a boy that he had to have his baby locks taken off.

Our greatest difficulty was the inconvenience about getting to the religious services on Sabbath afternoons and Wednesday nights, especially as those of us who are comparatively alone during the year, very much enjoy worshiping God in the good old English. But we were not forgotten altogether. The last Wednesday that we were at Abou-kir we received word that the Ramle people (missionaries) were all coming out that evening.

At five o'clock they came with their baskets. Most of them went for a bath in the sea, while some of the housekeepers made ready the nice picnic supper which they had brought with them. About an hour later we were all seated on the sand enjoying the supper. The shades of night fell about us, but it seemed to me that, at that particular time, the whole big desert was full of people, (we were not less than forty.)

When all were satisfied, the leader of the weekly prayer-meeting arose and announced the subject to be the "Miracle of Christ Feeding the Five Thousand.', As we sat there under the starry heaven, upon the desert sands, within the sound of the mighty deep, all seemed to feel their nearness to God. Psalm and Prophet spoke through tongues of men and women, in fuller meaning, the *vastness* of our mighty Lord.

MISSIONARY CONFERENCE.

Miss Helen J. Ferrier, as recording secretary of the Conference, gives interesting details of the same:

The Ladies' Annual Missionary Conference of our Egyptian Mission was held at Ramlah on August 2nd, 1904. There were three sessions, the forenoon and afternoon sessions being held at Schutz and the evening session, to which the gentlemen were invited, at Bacos.

The introductory paper, read by the president, Miss Buchanan, had for its theme, "The Active and Passive Traits of Christ's Character."

A Bible reading on "Rising Above Discouragements," prepared by Miss Boyd, was read by Miss Paden, as Miss Boyd could not be present.

A paper on the "Special Temptations of Missionaries," was read by Mrs. R. S. McClenahan. By request this paper was re-read at the evening session.

Miss Hogg read the report of the India Ladies' Conference, which Miss McCahen, of India, had prepared.

The afternoon session was given over to the hearing of reports. Those of the committees were followed by the individual reports, twenty-two in number, which were not the least interesting of all the reports. Here we learned of each others personal work, trials and encouragements. To the new missionary especially was it interesting, as it opened her eyes to the great work being done by the lady missionaries. In the General Association of missionaries the time is too limited to admit of detailed accounts of personal work.

In the evening Miss Thompson read an interesting Semi-centennial Review of our Mission. Following this was a conference on "Spiritual Growth and Work of Helpers." Miss Hogg opened this by reading Miss Kyle's paper in regard to teachers. Miss Finney then read a paper in regard to Bible Women. An earnest discussion followed the reading of these papers.

The devotional exercises throughout the Conference were spiritual and uplifting, while the singing was inspiring and the whole meeting most helpful. Though some reports were discouraging, many others were cheerful and all breathed a spirit of submission and trust in the Heavenly Father and a determination to go forward with renewed courage.

India.

The following intelligent and interesting account of the Girls' Boarding School at Sialkot is evidently from a native teacher, whose name we regret our inability to decipher:

DEAR FRIENDS.—I am sure those who give help with their prayers and money for the propagation of the Gospel in this country will be interested with some account of the Christian Girls' School in Sialkot in which I work. I have not been here very long, having joined it in the middle of last October; but the work of these few months among the simple vil-

lage girls has been of great interest and delight to me. My work is chiefly in the Normal classes. There are about one hundred and forty-five Christian girls in this institution. Most of these are the daughters of poor Christians, some of whom are mission workers. The school is managed by the Misses Martin, who have been in this place a long time. In discipline, economy and general management the school is not lacking. Girls are not only prepared for the University and the Normal School examinations, but are imparted religious instruction most carefully, which enables many of them to take up the mission work and spread the Gospel among their heathen sisters in the surrounding villages, as well as in many other places, wherever God by His holy will calls them to do His work. Some, of course, marry and become the mothers of children who will be the back-bone of our future church in India.

Domestic economy has its share. Cooking, sewing and washing clothes and drawing water from the well, which is in the compound, is the work besides learning which the girls do for themselves and in which they receive all the help and encouragment at the hands of the ladies, whose motherly treatment, the part they take in their games and the care and warm sympathy in the time of their illness, have greatly endeared them to the girls.

On the Sabbath, as a rule, we all attend the morning service in the church and in the evening we have our Sabbath-school classes in the school rooms, when the teachers and girls get up a collection in order to support a village preacher.

In conclusion I add my hearty thanks to those who help us by their liberal donations to carry on this noble work among these poor girls, who but for their Christian charity would not have been what they are, and I close with my earnest desire that all who love the Lord will continue to encourage and help their brothers and sisters in Christ to carry on the work of God in the Punjaub.

Young People's Department.

Girls Industrial Home,

Pasrur, North India.

Many months before I left India, and since my return to America, I have been asked to give the Young Peoples Department of the Magazine a history of the work of this institution. To begin with, I might say that this department of our work opened itself. Circumstances, during the terrible famines in India in the last few years, made it necessary for us to do something for the children, even in our own district.

One morning in the month of April, 1900, when I came out onto my veranda in the early morning, there sat a village woman with her four little girls, and when questioned why she had come, she replied; "Oh, Miss Sahah Ji, my children are starving. For fifteen days they have not tasted bread, and they are becoming so weak I am afraid they will die. Will you not help us until this terrible famine is over?" The three older girls found a home with me and the mother has helped with some work that enabled her to provide for herself and baby. In two or three days came another mother with three little daughters, telling the same sad story, that there was nothing to eat. She requested that the missionary might keep her girls until the rains came, and she would go to the canal country in search of work. In this way our family grew until by the middle of May there were eighteen girls from our own district in the mission house.

In order to teach these children as much as possible while they tarried with us, a teacher was engaged and a school opened, and the woman who helped to take care of the girls taught them to work in the cotton. And this was the foundation of our Girls' Industral Home.

When the rains came and there was food in the villages, the girls who were with us had become so much attached to the Home and interested in the work that they asked their parents to allow them to remain. The parents consented and by the beginning of the next school year of our Girls Boarding School at Sialkot nine of our girls went there to continue their studies, and in the first three years of the existence of the Home twenty of our district girls who came in as boarders passed the lower class, and went on to the school at Sialkot. Our

school, which is for orphan children only, admits a limited number of pupils from our own part of the mission, and when the girls get a start in their work they are sent on and others taken from the villages.

When the dreadful famine increased in Central and South-western India, I felt God's leading hand in rescue work. One hundred and forty little ones were rescued in 1900, and brought about a 1000 miles by train to our mission. The boys went to Rawal Pindi and remained there for a time and are now in our Boy's Industral Home in Gujranwala. Some of the girls were received by individual missionaries, and thirty-four of them came to Pasrur, and when our Home was a year old there were fifty little ones in the school, and the missionaries' home full to overflowing. From the funds which came for rescue work among the children, the mission, through Rev. Ballantine, erected a suitable building in the yard to the left of the missionaries' home.

Again in 1902 famine came in another part of India and 129 boys and girls were rescued from starvation and entered our Industral Homes. Ninty-three of these children and three widows came to Pasrur. Again the missionaries' home was full to overflowing. Difficulties stood in the way of enlarging the building occupied by the children. The old Hindu farmer whose land adjoined ours would not sell for less than five times the value of the land. On the south side of the school a public road divided it from the mission land, which would be plenty for our work if only it could be united to the piece occupied by the present building, if only the government would exchange the road for a piece at the other side. We knew the heart of the king was in God's hand and if it were God's will for us to have our building enlarged that He would give us the land, and so we began to pray about it.

For a year we prayed that God would lead the officials to make the exchange. The children held little pray-meetings over it. At last the day came for our petition to go before the court, and at Pasrur much time was spent on our knees that day, and God gave us faith to expect the big official envelope from the court in the morning. It came and the exchange had been sanctioned—the road was ours! At once the bell rang out loudly for the children to assemble. The letter from the government was read and then a praise service was held over the great blessing received, and there was great rejoicing.

At once preparations were made for enlarging the building and erecting a day school building, and in six months we were ready for the opening. I wonder, friends, if you can have any idea how happy we were that day. Women are not supposed to know much about building, but in India we have to do many things which might not be considered mission work. For five months I had over one hundred workmen to look after, beside the children and my other missionary duties. In order that the best work might be done among the little ones, who had no home except the one provided for them in the mission, the whole institution was put on the cottage plan. There are sixteen little homes in the main, yard and on one side is a small yard with accomodation for sixteen or twenty girls, which can be cut off from the main building in case of sickness breaking out among the children.

The cottages are made simple like the India village home, except that each one has a nice wide veranda in front. This is where the children cook, grind and have their beds when the rains come. The house for one family is 15x11 feet, with a store room 8x5 feet. The cottages are furnished with hand mills, cooking utensils, brass plates and cups, water pots, winnowing fan, step-ladder and cupboards for clothing. Each little family does the housework as if they were the only family in the yard. In short the Home is a small village.

Two or three times a year the cottages

are clay-washed to freshen them and make them look clean and neat. The children take great pleasure in adorning the walls with cards and pictures. At stated times the great store-room is opened and each housekeeper comes for the supplies for her cottage.

On Saturday the clothing and beds are washed and a general inspection of every department takes place Day school five days in a week; in the hot months from 6:30 to 12:30 and in the cold season from 10 to 4 o'clock. Besides the usual teaching of the regular men's school we have spinning, mat making, weaving, button making, and expect by and by to open up other industries, so as to be self supporting as far as possible, and teach the girls to improve every moment.

On Sabbath the children attend service in the city church morning and evening, and prayer-meeting on Thursday. Tuesday is Christian Endeavor evening and the children are learning to conduct their meetings very nicely.

The spiritual side of the work is what we have to thank God most for. All the children, except the very little ones, have professed their faith in Christ and are in full membership in the church, and some of our girls have advanced very rapidly in spiritual things. The minor object we have in view is to give our girls a good education in general knowledge and train them to do all they can to support themseives; but the great aim of the Home is to train the children in God's Word, that they may not only know what God requires of them, but that when they go out from us that they will make good, faithful wives and mothers and help in Christian work whereever they may be. One of India's greatest needs today is trained, consecrated Christian women.

The cost of supporting a child in the home is twenty dollars a year. This includes everything. We still have some funds left which were given in the days of the famine, but we will soon have to call on the church to provide for the children committed to our care, and we ask that the orphan children in both our Homes may have a place in your hearts and gifts. Each child received has been accepted as God's own precious gift. Weak, starved, filthy, vermin-covered, sickly as many of them have been, these conditions have only appealed more loudly to our love and sympathy, and in all this work for Jesus we have only heard the Master's voice saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Yours for service here and there,

EMMA DEAN ANDERSON.

Helps for December Meeting India.

LEAFLETS.

India Questions and Answers, 2 cts each; In the Hospitals of the Punjab, 3 cts. each; In the Schools of the Punjab 3 cts. each; Is Our Mission Keeping Pace with Civilzation in India, 3 cts. each; A Day's Itinerating in the Gurdaspur District, 1 cts. each; Gyssia the Ayah 1 cts. each; Woman's Rights in India, 2 cts. each; What is a Zenana? Who Live in It? 1 ct. each; Little Men and Women of India, 2 cts. each; Voices of the Women, 2 cts. each; Joint Heirs, 1 cts. each; Did it Pay? 2cts; The People of India: Their Dress, Customs and Manners, 3 cts.each; Life of William Carey, 2cts; Life of Pundita Ramabai, 3 cts; Life of May Reed 10 cts; Life of Hannah Mashuen, 3 cts; Little Girls Life in India 2 cts.

For any of these send to Miss Elizabeth Caughey, Otto, Pa.

For "Report of Board of Foreign Missions," send to Rev. Chas. R. Watson, 921 Witherspoon Building, Philadelphia, Pa.

"The Story of Kanaya," in the May Missionary Review, condensed from Dr. Gordon's Our India Mission, would make an interesting reading.

Treasurer's Report for the Months of July and August, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Ch'rch Ext	Returned on Loan Investments	Minister'l Relief	Inter'st on Parsonage Loans	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Interest	Parsonage	TOTAL.
Allegheny		95 00	215 00	55 00		5 00							5 00						375 00
Argyle	60 00																		60 00
Arkansas Valley		2 00	8 00																10 00
Big Spring		15 00		32 00					5 00										52 00
Boston				10 00		10 00			5 00		5 00								30 00
Butler		15 00																	15 00
Cedar Rapids			63 00			10 60		35 00											108 00
Chicago												88 80							88 80
College Springs			50 00			5 00						84 75							139 75
Des Moines												50 00							50 00
Detroit		30 00																	30 00
Frankfort		12 00		2 00		6 00													20 00
Garnet		10 00	14 00								8 00								32 00
Illinois Southern												42 60							42 00
Indiana Northern						8 00													8 00
Kansas City			5 00																5 00
Keokuk			82 50																82 50
Lake																75 75			75 75
LeClaire			16 00																16 00
Los Angeles			2 50	5 00		18 00					5 00								30 50
Monongahela	95 00	15 00	493 00	159 00	95 00	80 00	7 00			45 34		86 03		6 00		30 00		80 00	1141 37
Muskingum			41 00			20 00		5 00											66 00
First Ohio	22 00	26 00		37 00		10 00			6 00		2 00	100 00							203 00
Oregon		14 00	79 00	3 00															96 00
Omaha		10 00	187 00			14 00													211 00
Philadelphia		15 00	250 00										25 00						290 00
Princeton	15 00	15 00	25 00																55 00
Puget Sound												50 00							50 00
Rock Island		14 00																	14 00
San Francisco		16 00																	16 00
Sidney								3 00											3 00
Steubenville	43 00		55 00	15 00															113 00
Westmoreland		50 00		20 00	6 00	13 00			8 00			63 83							160 83
Xenia		51 00	265 00	9 00	6 00	26 00		4 00										20 00	381 00
Mr. and Mrs. Paden, Pitt'b'g., Pa			100 00																100 00
Mr. & Mrs. Klinger, Pitt'b'g., Pa			250 00																250 00
A Friend			84 00																84 00
Rev. Wm. W. Gordon, Warm Springs, Oregon		26 60																	26 60
Y. P. C. E., Ryegate Vermont			30 00																30 00
Miss Kathleen, Anderson, Glade Mills, Pa		100 00																	100 00

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CONTINUED FROM PAGE 127.

The new Field Secretary elected is Mrs. Jeanette Alter of Monmouth, Ill. The committee having charge of Field Secretary and work consists of Mrs. H. C. Campbell and Mrs. E. M. Hill.

The Finance Committee was authorized to invest in bonds or mortgage all available funds on hand for permanent investment. Miss McMunn reports starting work in Altoona, Miss McGreggor in Spokane and Miss Torrance in Los Angeles.

MRS. SAM'L YOURD.

October 4th, owing to sickness in her family, the Secretary was unable to attend the regular monthly meeting of the Board and Mrs. J. B. Hill acted as pro tem. The President and Mrs. Stevenson led the devotions, after which the regular business of the day was proceeded with.

Treasurer, Elizabeth Sloan, gave an itemized report of receipts, disbursements and balances in the different departments for months of August and September. Total receipts for August $2352.26; disbursements, $4916.95; receipts during September, $4672.41; disbursements, $7037.22.

Finance Committee reported request for loans to the amount of $3200.

Committee on investing uninvested foreign funds reported three good investments, and it was decided the Board to invest $20,000 in Water Bonds at 6 per cent.

In the Freedmen's department the name of the Girls' Industrial Home was changed to Vincent Hall. Two and one half dozen chairs and half dozen tables were ordered purchased for Athens sewing department and a sewing machine for Arlington. Superintendent of farm reported the farm surveyed and laid off in plots of five acres as per order of the Board. The farm house was being repaired; also financial statement of farm account was rendered. Reports were read from Norfolk cooking and sewing; Chase City cooking, sewing and Girls' Home; Henderson; Knoxville Bible reader made 100 visits and held 16 meetings during August; Riceville sewing and clothing departments; Athens; Cleveland; Midway; Miller's Ferry sewing and cooking and Arlington.

Thank-offering Secretary stated that the prize offers for leaflets had been published in the church papers.

Chairman of committee of Board to cooperate with others in arranging for Semi-Centennial Celebration of Foreign Missions reported program as outlined for women's meeting on Wednesday evening; also that letters would be sent out to Presidents of societies. Mr. Sowash writes that Egypt Association will soon plan for schools in Sudan.

Home Secretary reported progress in the Tama Indian work. 1st Church, Los Angeles, has assumed the salary of Miss Torrance, city missionary in that place, for the present.

Miss McLoughrey, the newly elected editor of the Juniors' Magazine, was present and spoke of the work to which she is called. It was decided to ask the Magzine Committee to give one page in Magazine for special prayer subjects to be in charge of Miss McLaughrey and Secretary was instructed to communicate with Magazine to that effect.

Mrs. Campbell reported interviewing Attorney Stewart with reference to legal difficulties in changing the time for the Convention of 1905 and he agreed to take the matter into consideration.

MRS. SAMUEL YOURD.

Mrs. Susan Nesbitt.—Mrs. Minnie McFarland.

The Woman's Missionary Society of First church, Los Angeles, wishes to pay a tribute of respect to the memory of two of its members, Mrs. Susan Nesbitt and Mrs. Minnie McFarland, who have died within the year.

We extend our deep sympathy to the sorrowing relatives and share with them the comfort of their blessed hope, commending them to God, who is a very present help in time of trouble. COM.

Miss Emma Barr.

The L. M. S., of the U. P. church, Mars, Pa., offer a tribute of love to the memory of Miss Emma Barr, who entered into her rest, August 6, 1904.

For the first time since the organization of the society, August 20th, 1896, the death angel has come into our midst and taken one who was faithful and conscientious in all lines of Christian work.

Despite poor health the last two years, her interest in all church work never waned. She was quiet and retiring, yet always performed her duties well.

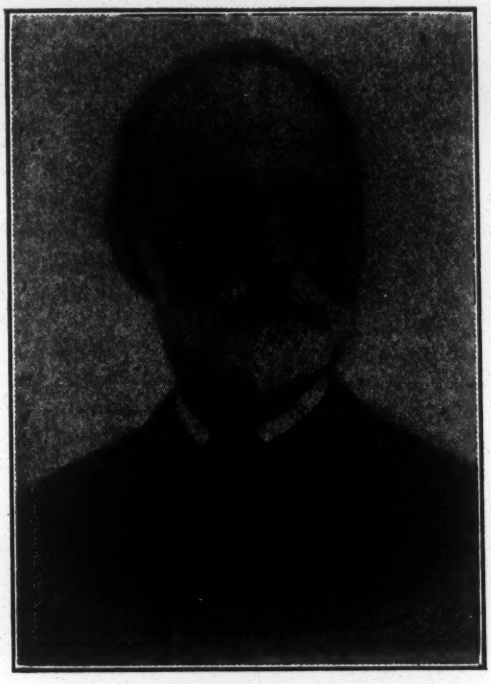
She will be very much missed, but we believe she has been called to a higher service; so humbly submit to God's will. Our loss is her gain. COM.

Mrs. Margaret Fulton.

The United Presbyterian W. M. S., of Murray, Ind., offer this tribute of love and respect in memory of Mrs. Margaret Fulton, who died at her home in Murray August 20th, 1904, aged eighty-nine years.

To her was given more than "three score and ten years," and they were spent in active, faithful devotion to our church. The interests of the congregation and missionary society were dear to her to the end.

We mourn the loss to the congregation, the Society and many friends, but rejoice in the assurance that she has gone to hear her Master's "Well done." COM.



REV. THOMAS MCCAGUE, D. D.

MRS. THOMAS MCCAGUE.